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## LACONIAN ὈΡΚΟΣ IN THUCYDIDES V. 77

In a decree of the Lacedaemonians offering terms of peace to the Argives occurs the following puzzling sentence: *περὶ δὲ τῷ σιῶ σύματος ἐμελῆν* (or *ἐμενλην*) *τοῖς Ἐπιδανρίοις ὄρκον δόμεν δὲ αὐτῶς ὁμόσαι*. There is a great variety of readings, but the best MSS have *ἐμελην*, *ἐμενλην*, or *ἔμεν λην*, the variations in the first words of the sentence being unworthy of attention on account of the parallel *περὶ τοῦ θύματος τοῦ Ἀπόλλωνος* in v. 53. Ahrens conjectured *περὶ δὲ τῷ σιῶ σύματος, αἱ μὲν λην, τοῖς Ἐπιδανρίοις ὄρκον δόμεν, <αἱ> δέ, αὐτῶς ὁμόσαι*, and interpreted thus: *de sacrificio Apollinis Argivi, si placet, iusiurandum in Epidaurios transferant; sin minus, ipsi jurent*. This conjecture is adopted by Böhme-Widmann (1894), and Hude (1901), but rejected by Stahl and Classen. Stahl reads *μελην τοῖς Ἐπιδανρίοις, ὄρκον δόμεν δὲ αὐτῶς [ὁμόσαι] dei sacrificium Epidauriis curae sit, iuramentum autem (de ea re, i. e. sacrificium sibi curae fore) praestent*. Classen thinks that *ἐμενλην* is a corrupted form of some verb meaning *ἐπιτάξαι*, *ἐπιθεῖναι* and that the general sense is *wegen des Opfers des Apollo müsse den Epidauriern ein Eid auferlegt werden; sie müssten aber schwören, dass sie es darbringen wollte*.

The terms of peace offered to the Argives in this decree were the outcome of the defeat at Mantinea (418 B. C.) of the Argives and their allies by the Lacedaemonians. The war that was thus concluded had been begun in 419 B. C. by an attack made by the Argives upon the Epidaurians. The reason for this attack is given in v. 53 in these words: *πόλεμος ἐγένετο προφάσει μὲν περὶ τοῦ θύματος τοῦ Ἀπόλλωνος τοῦ Πυθαιῶς, ὃ δέον ἀπαγαγεῖν οὐκ ἀπέπεμπον ὑπὲρ βοταμίων Ἐπιδανριοί (κυριώτατοι δὲ τοῦ ἱεροῦ ἦσαν Ἀργεῖοι)*. For *βοταμίων* Stahl suggests, and Hude accepts, *βοτανῶν*. The meaning seems to be that the Epidaurians had refused to send a victim to the Argives, who, as being in chief control of the sacred lands of Apollo, claimed the victim in return for certain rights of pasturage upon these lands which were enjoyed by the Epidaurians.

The conjectures of Stahl and Ahrens are not only unsatisfactory in meaning, but, as Classen points out, the emendations of *ἐμελῆν* are not effected without disturbing the final clause *δόμεν δὲ αὐτῶς ὁμόσαι* which, if left untouched, gives a perfectly satisfactory meaning, namely, *that they* (the Epidaurians) *should swear to give* (the victim). This sentence, it should be noted, is the only reference in the terms of peace to the original cause of dispute. If, then, the *δέ*-clause tells us what is required of the Epidaurians—and the *αὐτῶς* certainly refers most naturally to *τοῖς Ἐπιδανρίοις*—the first clause should tell us what is required of the Argives, who, as the other party to the treaty, do not need to be specifically mentioned. Now the Epidaurians were the allies of the Lacedaemonians, the victors in the war, yet they were asked to recede from their position and give the victim. Surely, then, the Argives, the defeated party, must also have been asked to make some concession. If they have

merely to tender an oath to the Epidaurians or to agree to accept an oath from them, the latter might rightly feel that they were getting very little satisfaction for the invasion and occupation of their territory. Assuming that some concession is required of the Argives we should look to the original dispute for a suggestion concerning the nature of the concession. It may be assumed as probable that the Epidaurians had for a time sent the victim in return for the privileges of pasturage that they enjoyed. Their discontinuance of the custom probably followed upon a curtailment of these privileges. Consequently the concession demanded of the Argives should be a recognition of the rights of the Epidaurians to a share of the sacred domain. It may seem daring to suggest that *δρκος* here means anything but *oath*, when *δμόςαι* follows so closely, but it is precisely *δμόςαι* that seems to rob *δρkon* of any meaning, and Stahl, it may be observed, finds one of the two words unnecessary. *δρκος* may also be used in the sense of Attic *ἔρκος* *fence, inclosure*. In proof of this we have in Hesychius *δρκοι · δεσμοὶ σφραγίδος* (cf. *ἔρκος σφραγίδος* Soph. *Tr.* 615); and the form *δρκ-* is also found in *δρκ-άνη, inclosure* (late *ἐρκ-άνη*) and *δρκμος · φράγμα*. The form *δρκ-* is of course to be expected in a noun formed with the *o*-suffix, while *ἐρκ-* is to be expected in an *es*-stem such as *ἔρκος*. Reading, then, *ἔμεν λῆν* we may translate: *in the matter of the sacrifice of the god that the Argives consent to the Epidaurians having an inclosure, and that they (the Epidaurians) should swear to give it (the sacrifice)*. *περὶ τοῦ σύματος* is a mere introduction of the well-known subject of dispute. *ἐμελῆν* might be a corruption of *ἐξελῆν*, *that the Argives should set aside an inclosure*.

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#### AN INTERPRETATION OF LONGUS ii. 15

An episode in the second book of Longus' *Pastoralia* describes a visit of a party of Methymnaeans to the part of Lesbos where Daphnis and Chloe pasture their flocks. The Methymnaeans are wealthy young men enjoying a holiday. They man a boat with their own slaves, and coast around the island fishing and hunting (ii. 12). At one of their landings the painter of their boat is stolen by a rustic who needs it to repair his wine-press (ii. 13). At their next stopping-place, which is near the dwelling of the hero and heroine, the picnickers are forced to tie up their boat with an improvised cable of vines. Leaving the vessel, they go hunting among the hills. The barking of the dogs and the shouts of the hunters frighten Daphnis' goats, which run down from their hill-pasture and scatter along the shore. Finding scanty browsing there, they nibble in two the rope of vines and the boat floats out to sea with the receding surge. Returning to the shore, the Methymnaeans are enraged by their loss. Seeking the culprit goatherd, they find Daphnis, beat him, and try to